1st November 1932]

Legality of the double conviction and sentence passed on Mr. S. Satyamurti.

* 257 *Q.*—Mr. V. M. RAMASWAMI MUDALIYAR: Will the hon. the Home Member be pleased to state—

(*a*) whether the Government have received any opinion on the illegality of the double conviction and sentence of Mr. S. Satyamurti from an eminent advocate of Madras;

(*b*) whether the Madras Advocates' Association has sent any representation on the same question to the Government; and

(*c*) whether the Government have obtained the opinion of the Advocate-General on the same?

A.—(*a*) *to* (*c*) No.

Alleged Hindu Muslim tension in Nandyal.

* 258 *Q.*—Mr. A. RANGANATHA MUDALIYAR: Will the hon. the Home Member be pleased to state—

(*a*) whether a new mosque was constructed in Nandyal by Mr. Syed Chinna Manna Sahib in or about 1930 and whether as late as October and December 1931 and the beginning of March 1932 the Hindu Dasara and Vaikunta Ekadasi processions, etc., passed the mosque in question with music without any protest or objection by any one;

(*b*) whether Mr. Gawne who was the District Collector of Kurnool, and Mr. Colebrook who was the District Superintendent of Police, Kurnool district, handed over charge of their respective offices on 28th February 1932 and 11th March 1932 respectively and whether during their regime there were any Hindu-Moslem troubles in Nandyal;

(*c*) the names of the Collectors and the District Superintendents of Police, who have held and are holding office in the district after Messrs. Gawne and Colebrook left, and the periods for which they held or the dates from which they are holding their office; and

(*d*) whether after the departure of Messrs. Gawne and Colebrook from the Kurnool district there have been Hindu-Moslem troubles in Nandyal and if so, the nature of those troubles and the reasons for them ?

A.—(*a*) & (*d*) There is a mosque in Nandyal called Chinna Manna Sahib's mosque. The exact date of its construction is not known. It is reported that some difficulty arose between the Muhammadans and Hindus about the playing of music in front of the mosque in February 1932. On the night of the 4th March, an arrangement was made to let the Sivarathri procession pass with music after 9 p.m. when there is usually no prayer. There was, however, stone-throwing, probably by some Muhammadans who felt that the Hindus were lingering longer near the